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(Baptism, Confirmation, Communion)

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INTRODUCTION

-I-

The official text of the Mysteries of initiation, written in Syriac and Arabic/Karshouni, appears in the second chapter of the *Book of Rituals for the Service of the Holy Mysteries*, Bkerke, 1942, pp 5-71. It bears the general title of "On Holy Baptism" and is composed of seven sections.

The sections are in the following order:

- First : INSTRUCTIONS AND GUIDELINES, mostly inspired by the Synod of Mount Lebanon, 1736 (part II, Chapter 2), pp 5-7.
- Second : PRAYER OVER THE MOTHER AND HER CHILD AT HOME, pp 8-9.
- Third : PRAYERS OF ADMISSION TO THE CHURCH OVER THE MOTHER AND CHILD. These prayers, recited at the entrance of the church, are followed by carrying of the child to the altar and by inquiring about the child's name, along with the signing of the cross, pp 10-15.

Fourth : RITE OF HOLY BAPTISM. This section is divided into:

1. Prayers before Baptism, presented in the form of a canonical hour of the divine Office, pp 16-22.
2. Prayers over the Catechumens, which include the preparation of the candidate for baptism (exorcisms, renunciation of Satan, profession of faith), pp 27-35.
3. Anaphora for the Consecration of the Baptismal Water, pp 36-49. It is followed immediately by a short form, to be used in case of emergency, pp 49-53.
4. Prayer for the Consecration of the Baptismal Oil, pp 53-54. A footnote is added here to warn that the consecration of the oil is now

reserved to the patriarch, according to the decree issued in 1939 by the Congregation for the Oriental Churches, and displayed in the book's preface.

5. **Ritual and Prayers for Baptism**, performed either by immersion or by infusion, pp 54-58.
6. **Anointing with the Myron/Chrism**, accompanied by the binding of the candidate's head and his/her girding, pp 58-59.
7. **Procession within the Church** with its proper hymn /qolo, pp 59-61.
8. **Communion of the Newly Baptized**, with a footnote reminding that communion to newly baptized children is now forbidden, as is stipulated in the above mentioned decree, pp 61-62.
9. **Concluding Prayer of the Rite**, pp 62-64.
10. **Optional Prayer for the Washing of the Celebrant's Hands**, after the celebration of the baptism, p 64.

Fifth : **SHORT FORM OF THE HOLY BAPTISM**, prepared for those who are in danger of death, pp 65-67.

Sixth : **COMPLETION OF THE BAPTISM RITE**, once the danger of death is removed, pp 67-69.

Seventh : **CELEBRATION OF THE BAPTISM BY A BISHOP**, pp 69-71.

The whole text, (instructions, titles, rubrics, prayers and readings) is written in Syriac, with an Arabic/Karshouni text on facing pages. However, all the qoley, the silent prayers of the Anaphora for the Consecration of the Baptismal Water and the Prayer over the Oil appear only in Syriac.

The present text, prepared for use in the Diocese of St. Maron-U.S.A., is the English reproduction of the official text. It faithfully respects the internal structure of the original text and translates it in full.

Yet, there is a major change here, both in the presentation of the text, and in the perspective in which the rites and their celebrations are envisioned. While the Syriac text focuses mainly, if not only, on baptism as such, the English one widens the vision and looks at the mysteries of initiation as a whole. In that sense, the general title is no longer "On Holy Baptism", which seems to ignore the presence of the two other mysteries (confirmation and communion), but rather is now "The Mysteries of Initiation". In the same sense, the table of contents now indicates that the vision is not limited to the single celebration of a baptismal rite, which involves an extremely brief period of time, but rather is projected into a larger process of various rites, which may take place over a longer period of time and may even take weeks or months to be prepared, celebrated and completed: rites of admission, rites of preparation, celebration of the three mysteries, procession within the church [and full participation in the Divine Mysteries]. As a matter of fact, this format, without touching the internal structure of the current text, shows the dynamics that are behind the various stages of initiation and reflects the original vision and praxis of the Church of the East as well as that of the West:

The Rites of Admission, which may take place at an earlier time, outside the actual celebration of the mysteries, represent the period of pre-catechumenate: a time of inquiry, request for baptism and introduction to the community of faith (registration of the name in the church's baptismal register).

The Rites of Preparation indicate, on one hand, the period of catechumenate, in which the candidates are made familiar with the life of the community and its liturgical celebrations (Service of the Word); on the other hand, they lead to the election, in which the candidates are judged worthy to take part in the mysteries, (purification/exorcisms) and are called publicly to renounce Satan and profess their faith.

The Celebration of the Mysteries points to the period of enlightenment and regeneration: the candidates, who until now were kept away from the mysteries, are admitted to the washing with the baptismal water, the anointing with the myron and the sharing in the Body and Blood of Christ. They become part of the whole mystery of Christ and full members of God's people.

The Procession within the Church (and the total participation in the Divine Mysteries) speaks of the ongoing and life-long process of Christian experience and maturity, as represented by the time of post-baptismal catechesis (mystagogia).

It is within such a frame and perspective that a preparation program for the Mysteries of Initiation has been established in the Diocese (see Appendix VI, pp 70-71).

-III-

The consecration of the baptismal water concludes the rites of preparation, without being, as such, part of the dynamic process of the various stages of the mysteries.

This consecration is presented in the form of an anaphora. In fact, in its composition and the meaning of its prayers, it follows the pattern of an eucharistic anaphora. It includes the following elements: greeting; memorial of the plan of salvation; dialog; preface and sanctus; proper prayer of consecration of the water; invocation of the Holy Spirit; mixing with the myron; and last, the Lord's Prayer and its embolism. Placed side by side with the elements of the eucharistic anaphora, it can easily be seen that these elements follow the same order and have the same meaning, except for the following:

- a. The narrative of the eucharistic institution is replaced by a special prayer of consecration, accompanied by the breathing on the water.
- b. The memorial of the plan of salvation appears here at the beginning of the anaphora, after the words of greeting, while the eucharistic anaphora has it after the narrative of the Lord's institution. It reminds us that

no consecration is possible without the actual commemoration of the ever-present plan of God among us.

- c. The "intercessions" are absent here. The baptismal water is not the source of all graces like the sacrifice of Christ.
- d. The "mixing with the myron" represents here an action significantly similar to the manual acts of "fraction, consignation and intinction" in the eucharistic anaphora.

The two anaphorae, needless to say, do not have the same effects. The change that occurs for the baptismal water is not the same change occurring in the bread and wine. Between the two anaphorae, there is a similarity, but not an identity. The use of an anaphora in the consecration of the baptismal water indicates that the liturgical action is more than an ordinary blessing. It is, rather, a proper consecration, through which the baptismal water receives the power to generate a second birth and a new life.

-IV-

Seen from a theological perspective, this Maronite baptismal text expresses a distinct and interesting understanding of the mystery of salvation.

This understanding is uniquely based on the symbolism provided by Jesus' baptism in the Jordan River. The proemion and the sedro are eloquent in this regard: Jesus "showed to us the way of purification by purifying himself first in the waters of Jordan. . . He bowed his head before John, the Baptizer. . . in order to sanctify the waters of Jordan."

In other Maronite texts, such as those used for the reopening of the baptismal font during the first days of the Week of Passion, and according to the Antiochian tradition (shared also by the Western Church), the theological type of Christian baptism is to be found in the symbolism of the cross (death and resurrection). Such symbolism is completely absent here. The focus is rather on the Jordan River. In its waters, all waters receive sanctification and thus bring salvation. They lead, of course, to death and resurrec-

tion, but in a later stage, after a life-long process of commitment to the Father. Jesus did this, so also will the Christian in his company. Death and resurrection are, in the symbolism of the cross, at the beginning, at the core of baptism. But, here, in the symbolism of the Jordan River, they are projected in the future. The symbolism of the cross belongs to St. Paul's vision; that of the Jordan River to St. John's. In St. Paul, baptism is a "tomb"; in St. John, it is, rather, a "womb".

According to our text, Jesus' baptism in the Jordan, not his cross, represents truly the perfect type of Christian baptism. Therefore, it is Epiphany, not Easter, which is the proper day for the celebration of baptism in the Maronite Church.*

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***NOTE:** For a thorough interpretation of the Maronite baptismal text, see Augustin Mouhanna, in *Les Rites De L'Initiation Dans L'Eglise Maronite*, Rome, 1980, and in *Un Ensemble De Textes Pour L'Ouverture Du Baptistere Les Premiers Jours De La Semaine Sainte, Parole D'Orient*, Vol. IX (1979-80) pp 113-133.

MYSTERIES OF INITIATION INSTRUCTIONS AND GUIDELINES

1. The priest should properly investigate the status of the candidate and of his/her sponsors.
2. The names of the newly baptized should be entered officially in the church's baptismal register [even during the rite itself, as indicated.]
3. If the candidate is illegitimate the name of the mother should be entered in the church's baptismal register. If the parents are unknown, the priest should make note of it.
4. When the mystery of baptism is celebrated at home because of danger of death or of other serious reasons, this should be indicated in the church's baptismal register. If later on, such a baptism is to be completed in the church, once the danger of death is removed, it should also be noted in the baptismal record book.
5. When the celebrant of the baptism is not the proper pastor of the candidate, notification of his having obtained permission should be presented.
6. If a pastor baptizes a candidate who does not belong to his parish, he should record it in his church's register and send, at once, a notice to the proper parish of the newly baptized.
7. If the candidate is an adult, the holy eucharist should be prepared for his/her communion at the end of the rite. *
8. When the mystery of confirmation is conferred along with baptism, a proper note should appear in the church's baptismal register.

* Although present practice excludes infant communion, it is to be hoped that we may be able to return to our ancient tradition of giving communion to infants at their baptism.

PREPARATIONS

1. The priest and deacon wear their proper liturgical vestments. The celebrant may wear only the jibbee and stole when the ceremony is performed outside the Divine Service of the Holy Mysteries.
2. A table, covered with a white cloth, is prepared outside the sanctuary. On it are: the holy oils, a vessel of water (in case baptism takes place away from the baptismal font), cotton balls to remove the oils from the candidate's forehead and the celebrant's hands, the church's baptismal register.
3. Two lighted candles and a censer with lighted charcoal are placed next to this table.
4. During the service, the celebrant and ministers stand behind the table, facing the congregation.

RITE OF ADMISSION OF THE CANDIDATE TO THE CHURCH

1. This rite is intended for children. When the mother comes to the church with the child, on the day of baptism or on an earlier day, the celebrant celebrates the rite as indicated below.

The mother, holding her child, stands at the entrance to the church, where the celebrant meets them. He wears a jibbee and stole and holds the handcross in his right hand. He is to be accompanied by a deacon.
2. However, if the mother comes without her child, the celebrant is to recite only the "Prayer over the Mother". He then leads her into the church and concludes with the invocation: "O Lord, save your people..." (p.8) and the blessing with the handcross.
3. When the child is brought to the church only for baptism, and the rite of admission has been celebrated already, one of the sponsors, not the mother, will carry the child in his/her arms, and the celebrant says the proper prayer over him/her.
4. If the candidate for baptism is an adult, he/she is received at the entrance of the church, surrounded by his/her sponsors. The celebrant recites only the "Prayer over the Candidate" with the necessary adaptations.

DOXOLOGY

The celebrant begins, saying:

Cel : Glory be to the Father, and to the Son, and
to the Holy Spirit,
now and for ever.

All : Amen.

PRAYER OVER THE MOTHER

Cel : O Jesus Christ, our Lord and God,
hidden Son of the hidden Father,
you graciously came down from heaven,
for the sake of our humble and feeble race.
You took a human body from the Virgin Mary.
and received circumcision on the eighth day
[after your birth].

You offered the sacrifice
prescribed for your purification,
yet you are yourself the gracious sacrifice
and the pleasant aroma,
in whom your Father delights,
for the sake of our humble and feeble race.

O Lord and mighty God,
grant pardon to your servant, N.
She comes today to your holy temple,
and to me, your humble and sinful servant,
to present her offering and supplication,
and to implore the gifts
of your heavenly grace,
which you bestow upon us,
through the order of priesthood.

Send the grace of your Holy Spirit upon her.
Sanctify her body and soul
and adorn her with holiness.
Make her a pure vessel
for the glory of your divinity
and enable her to enter your holy temple.
O Lord our God,
to you be glory, for ever.

Cong : Amen.

PRAYER OVER THE CANDIDATE

He then prays over the candidate. He lays his
right hand on his/her head, saying:

Cel : O Lord and mighty God,
Lord of lords and God of gods,
I beseech you on behalf of your creature,
the work of your hands,
this little child (candidate),
who comes to your holy temple,
in order to show forth the mystery
you have revealed to us,
[through the human body you took from our nature
as old Simeon held you in his arms;]
O Jesus Christ, our Lord,
now extend your divine right hand
along with my own hand as
your humble servant and priest,
and bless this child (candidate).
By your invisible power,
sign him/her with the glorious mark
of your holy cross.

Accompany him/her with your grace
all the days of his/her life.

Enable him/her to enter your holy temple
and to receive the glorious seal
of the holy myron,

the pleasant aroma,
through which , by the power of the Holy Spirit,
and according to your true promises to us,
we become children of God and heirs
of his kingdom.

For you are our God,
to whom we offer glory,
now and for ever.

Cong : Amen.

LEADING THE CANDIDATE TO THE ALTAR

He invites the mother to enter the church; he
takes the child from her, and carrying it in his
arms enters the church. He then proceeds to
the altar and lays the child before the altar.

[If the candidate is an adult, the celebrant leads
him/her by the hand to the altar.]

The following qolo or another appropriate
hymn is sung or recited alternately:

QOLO (Tune: MSATRONEH DNOOH)

- Give to the Lord, you children of God.
(Ps. 29:1a)

Mary carried her son in her arms,
and brought with her a pair of doves.
She carried him to the temple
as prescribed by the law of Israel.

- Give to the Lord glory and praise.
(Ps. 29:1b)

Once the forty days were completed,
he went up to offer the sacrifice to his Father,
and the priest held in his arms
the One who bestowed the priesthood to Moses.

- Glory to the Father and to the Son and to the Holy
Spirit.

May the prayer of your Mother join ours
and may we overcome the evil one
and all his power.

May he fall before us,
as the tower of Jericho
fell before Joshua.

- Now and for ever and ever. Amen.

Exalt, O Lord, the memory of your Mother,
and that of the prophets, apostles, and martyrs.
Be mindful of the departed ones
who ate your body
and went to sleep in your hope.

GIVING A NAME TO THE CANDIDATE

The celebrant then gives the child back to his/her mother.

He inquires about the name chosen for the child (candidate).

He makes the sign of the cross on him/her, from forehead to chest, and from right ear to left, as he addresses the child (candidate) by name, saying:

Cel : N, may the seal of the holy cross, +
symbol of victory,
be your shelter and protection
until the day you receive the seal of Christ
through the waters of baptism.
Then, when you are granted this seal of your Lord,
you will enter and join
with his spiritual flock, for ever.

Cong : Amen.

The celebrant blesses the congregation with the handcross, saying:

Cel : O Lord,
save your people
and bless your inheritance.
Feed them, and carry them for ever.
(Ps. 28:9)

INSCRIPTION OF THE NAME IN THE CHURCH BAPTISMAL REGISTER

The Christian name given to the candidate may then be entered into the church register along with the name of the sponsors.

PREPARATORY RITES FOR THE MYSTERIES OF INITIATION

The celebrant begins the prayers that precede the baptism. He celebrates them in the same manner as a canonical hour of the divine office.

The child (candidate), parents, sponsors and congregation gather in the center of the church.

In emergency cases, the celebrant may omit the service of the word and proceed to the rite of the catechumens.

I. SERVICE OF THE WORD DOXOLOGY

Stand

The celebrant begins, saying:

Cel : Glory be to the Father, and to the Son, and
to the Holy Spirit,
now and for ever.

Cong : Amen.

OPENING PRAYER

Cel : Lord God,
you entrusted this spiritual service of holy baptism
to your divine apostles,
and commanded them to baptize the world
in fire and Spirit.
May it be administered
through us sinners
to this soul who prepares for holy baptism.
Adorn him/her with the gifts of your Holy Spirit.

Then he/she will offer glory and praise to you,
to your blessed Father, and
to your living and Holy Spirit,
now and for ever.

Cong : Amen.

PSALM 51

Sit

Psalm 51 is then sung or recited. The verses may be alternated by the celebrant and the congregation.

-Have mercy on me, O God, in your
goodness; in the greatness of your compassion
wipe out my offense.

-Thoroughly wash me from my guilt
and of my sin cleanse me.
For I acknowledge my offense,
and my sin is before me always:

-Against you only have I sinned,
and done what is evil in your sight:--
That you may be justified in your sentence,
vindicated when you condemn.
Indeed, in guilt was I born,
and in sin my mother conceived me;

-Behold, you are pleased with sincerity
of heart,
and in my inmost being you teach
me wisdom.
Cleanse me of sin with hyssop, that
I may be purified;
wash me, and I shall be whiter than snow.

-Let me hear the sounds of joy and gladness;
the bones you have crushed shall rejoice.
Turn away your face from my sins,
and blot out all my guilt.

-A clean heart create for me, O God,
and a steadfast spirit renew within me.
Cast me not out from your presence,
and your holy spirit take not from me.

-Give me back the joy of your salvation,
and a willing spirit sustain in me.
I will teach transgressors your ways,
and sinners shall return to you,

-Free me from blood guilt, O God,
my saving God;
then my tongue shall revel in your justice.
O Lord, open my lips,
and my mouth shall proclaim your praise.

-For you are not pleased with sacrifices;
should I offer a holocaust, you would
not accept it.
My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God,
you will not spurn.

-Be bountiful, O Lord, to Zion in
your kindness
by rebuilding the walls of Jerusalem;
Then shall you be pleased with
due sacrifices,
burnt offerings and holocausts;
then shall they offer up bullocks
on your altar.

HOOSOYO

Stand

The celebrant places incense in the censer and
blesses it, saying:

Cel : I offer this incense
to the praise and honor of
the holy and glorious Trinity.
Let us all pray and beseech the Lord
for mercy and pardon.

Proemion

He then sings or recites the proemion:

Cel : May we be worthy to offer praise, thanksgiving,
worship, exaltation and honor
to the Holy One, who gives holiness
to the sanctifying mysteries,
and exalts the sacramental ministries;
to the High Priest, who showed us the way
of purification
by first purifying himself in the waters
of the Jordan,
and led us on the path of life
to redeem us from our sins.
To the good One are due glory and honor,
at this time, and at all times,
celebrations, hours and days of our lives,
now and for ever.

Cong : Amen.

Sedro

The celebrant then sings the Sedro:

Cel : O God,
in your love, you became flesh,
born of the blessed Virgin,
in a wondrous manner.
You offered us to your gracious Father for adoption
as his children
through water and Spirit.
You fashioned children in their mother's wombs,
yet you willingly became a child,
in order to renew the image of Adam,
aged and corrupted by sin.
You renewed him by the holy and spiritual fire
of the baptismal furnace.
Although you did not need to be baptized,
you came to its waters,
in order to sanctify the waters of the Jordan.
O Son of the Majesty on high,
you bowed your head
before John the Baptizer.
The Father proclaimed and thundered
from heaven:
"This is my beloved Son,
in whom I am pleased."
The Holy Spirit came down in the form of a dove
and rested on your head,
while the spiritual powers
stood watching in awe and trembling.

Lord God,
now extend the right hand of your mercy
upon your servant who is prepared
for holy baptism.
Sanctify, purify and cleanse him/her
through your forgiving hyssop.
Bless and protect your people and your inheritance.
You have clothed us, through your baptism,
with the robe of glory
and with the seal of the
Holy and life-giving Spirit,
and called us to be spiritual children
in the second birth of holy and
forgiving baptism.
So now enable us, by your victorious power,
and with the confidence of beloved children,
to glorify you with joyous faces,
your Father, who sent you to redeem us,
and your Holy and living Spirit,
now and for ever.

Cong : Amen.

Qolo (Tune: QADISHAT ROHEMNOSHO)

The following qolo is then sung; the verses may be alternated by the celebrant and congregation:

-Holy are you, O God:
in your bounty
you willed to renew our nature,
condemned to perish in Sheol.

-Holy are you, O Mighty One:
your love has moved you
to purify us
and to cleanse our stains.

-Holy are you, O Immortal God:
you gave us life
and purified us
from our defilement.

-Glory to you, O Lord,
because of your love for us;
through your mercy
sinners obtain the pardon of sins.

-Behold, the Church and her children,
whom you willed to purify from their sins,
adore you and implore you
at all times.

-Bestow, O Lord our God,
forgiveness to all sinners,
who implore you
for the pardon of their faults.

-Make us all worthy
to stand at your right hand,
and to sing glory to your goodness,
for ever.

Etro

The celebrant then prays the etro:

Cel : O Holy One,
who is blessed by the saints,
and lives and abides in them
with the dwelling of his divinity,
sanctify our bodies, souls and minds
through the descent and action of
your Holy and divine Spirit,
and make them the dwelling of your divinity.

Purify our hearts
by the hyssop of your mercy.
Enlighten our darkened minds
by the abundance of your clemency.
Gather our spirits and thoughts away
from the corrupting errors
of this world filled with sadness.
Then we will thank, adore and glorify you
for your mercy toward us:
Father, Son and Holy Spirit,
now and for ever.

Cong : Amen.

TRISAGION

When the initiation rites take place during the Divine Service of the Holy Mysteries, the Trisagion is now sung, otherwise, it may be omitted.

Cel : Holy are you, O God;
Holy are you, O Strong One; Holy are you, O Immortal One.
O Christ, baptized in the river Jordan, have mercy on us.

Cong : Holy are you, O God;
Holy are you, O Strong One;
Holy are you, O Immortal One.
O Christ, baptized in the river Jordan, have mercy on us.

Cel : Holy are you, O God;
Holy are you, O Strong One;
Holy are you, O Immortal One.
O Christ, baptized in the river Jordan, have mercy on us.

MAZMOORO (Tune: Onokh Yeshoo')

Deacon : Let us sing the psalm of glory and may God bless us.

Cel : Praise and glorify the Lord!

Cong : The waters saw you, O God;
the waters saw you, O Lord,
and they shuddered.
The depths were also troubled,
and the clouds poured out water.
(Ps. 77:17-18)

Cel : The sea beheld and fled;
Jordan turned back.

(Ps. 114:3)
The deeps were also troubled,
and the clouds poured out water.

Cong : Your flock, O Jesus, stands at your door
to receive your seal.
Shield the children who are sealed
by you from all harm.

READINGS

Sit

The following reading from St. Paul is proclaimed:

Reader : I read from the letter of Paul, apostle
of our Lord Jesus Christ, to Titus,
at this holy baptism,
and before our father, the priest.

Your blessing, Father.

The celebrant blesses the reader, saying:

Cel : Glory to the Lord of Paul,
who proclaimed the word to the four corners
of the universe.

May his prayer be a tower of protection
for this place
and for all its inhabitants.

Titus 3:4-7 Salvation Through Baptism
of New Birth.

At the end of the reading, the reader proclaims:

Reader : Praise be to God always!

FETGOMO

Cong : Alleluia! Alleluia!

Deacon : The voice of the Lord is over the waters,
the God of glory thunders,
the Lord, over the vast waters.
(Ps. 29:3)

Cong : Alleluia!

GOSPEL

Cel : Peace be with you.

Cong : And also with you.

Cel : Let us be attentive to the gospel
of life and salvation
of our Lord Jesus Christ as recorded
by the apostle John.

John 3:1-7

Spirit Begets Spirit

At the end of the gospel, the celebrant kisses
the holy book and blesses the congregation
with it, saying:

Cel : This is the truth. Peace be with you.

KOROZOOTO

Cong : Praise, thanksgiving and blessings to Christ Jesus
for giving us his words of life,
to his Father who sent him to redeem us
and to his living Holy Spirit,
now and for ever. Amen.

HOMILY

Sit

The celebrant then gives the homily in which
he explains the Mysteries of Initiation.

II. RITE FOR THE CATECHUMENS

If the candidate is a child, the sponsors hold
him/her and respond to the prayers on his/her
behalf.

If the candidate is an adult, the sponsors stand
at his/her side, hold him/her by the right hand
and join him/her in the responses.

DIACONAL PROCLAMATION

The deacon announces the beginning of the
rite with the following proclamation:

Deacon : O Christ our God,
you came into this world
and made baptism to be like
a mother who brings forth spiritual children
unto life eternal.

We beseech you:

Cong : O Lord, answer us.

Deacon : O Christ our God,
through your holy baptism,
you sanctify the waters of the Jordan
and all waters.

You promised the kingdom and new life
to those who descend into it, receive baptism,
and confess your holy name.
We implore you:

Cong : O Lord, answer us.

Other petitions may be added.

Qolo (Tune: Fsheeto)

The following qolo is then sung or proclaimed
by the deacons:

Deacon : Alleluia!

The prophet cries out:
the daughter of the king stood
with splendor,
and the queen on her right side,
in great glory.

Baptism is the daughter of the King,
and the Church is the faithful queen.

The Church descended to be baptized and was
adorned by baptism.

She received the groom who betrothed her
as a pledge.

Cong : O Lord, accept our baptism.

PRAYER OVER THE CANDIDATE

The celebrant prays over the candidate:

Cel : Blessed are you, Lord God, Lover of all people.
You called to yourself those
who are laden by all kinds of evil
You said to them:

"Come to me, all you who labor
and are burdened,
and I will give you rest".
Now call your servant, N.,
to holy baptism.

Make him/her worthy
to enjoy your great gift,
as you renew in him/her your Holy Spirit.
We will then offer praise to the glorious Trinity,
Father, Son and the Holy Spirit,
to whom be glory, for ever.

Cong : Amen.

THE EXORCISMS

The candidate turns toward the East and the
celebrant faces him/her. With the handcross,
the celebrant blesses him/her on the head, at
each of the following exorcisms:

Cel : I exorcise you, wicked demons and unclean spirits,
and all the armies of the enemy,
in the fearsome name + of God,
who creates and provides for all,
who sits on the chariot of crystal,
and is served by thousands of thousands
and before whom stand myriads of myriads.

I exorcise you,
in the great and fearsome name of
"I am who I am", +
the mighty God and Lord of the armies,
who spoke to Moses from the bush
and came down to Sinai,
with the sound of trumpets.

I exorcise you,
in the wonderful, ever-reigning name,
of God almighty, +
who became man and vanquished your dominion,
who humbled himself by his own will,
embraced death on the wooden cross,
and redeemed Adam and his children
from the slavery of sin.

I exorcise you,
to depart from this creature,
betrothed to the living God, +
to disperse and leave alone
this servant of God,
who came to be a dwelling place in the Holy Spirit.

Behold, the Shepherd runs toward his lamb!
 When he sees the ravening wolf,
 he will destroy it,
 like the cloud at the approach of the wind.
 And I sign and seal this lamb
 against the army of the devils,
 in the name of the + Father,
 and of the + Son,
 and of the + Holy Spirit.

Cong : Amen.

RENUNCIATION OF SATAN

Then, the celebrant asks the candidate and sponsors to face west (toward the back of the church) and to renounce Satan. They repeat after him:

Cel : I renounce you, Satan,
 all your angels,
 all your powers,
 all your worldly pomp,
 all your corrupt teachings
 and all that is from you.

PROFESSION OF FAITH

He now asks them to face east (toward the altar) and confess God. They repeat after him:

Cel : I believe in you, O Almighty God, the Father,
 in your Son, our Lord, Jesus Christ,
 in your Holy and living Spirit, the Paraclete,
 in all your angels,
 in all your powers,
 in all the teachings
 of the holy, catholic and apostolic Church,
 and in all that is from you.

Then they all proclaim the Creed:

All :

We believe in one God,
 the Father, the Almighty,
 maker of heaven and earth,
 of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
 the only Son of God,
 eternally begotten of the Father,
 God from God, Light from Light,
 true God from true God,
 begotten, not made, one in Being with the Father.
 Through him, all things were made.
 For us men and for our salvation
 he came down from heaven:

by the power of the Holy Spirit
 he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate;
 he suffered, died and was buried.

On the third day he rose again
 in fulfillment of the Scriptures;
 he ascended into heaven
 and is seated at the right hand of the Father.

He will come again in glory to judge the living and
 the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.

With the Father and Son he is worshiped and
 glorified.

He has spoken through the prophets.

We believe in one holy catholic and apostolic Church
 We acknowledge one baptism for the forgiveness
 of sins.

We look for the resurrection of the dead,
 and the life of the world to come. Amen.

Then the celebrant concludes, saying:

Cel : Glory to you, O Lord God,
you became a shepherd and gathered us,
a baptizer and purified us,
a teacher and taught us.
You endured poverty and enriched us,
and seated us at the right hand of your Father.
O Lord,
in your mercy and kindness
you humbled yourself,
and clothed our flesh.
You received baptism from John
in the river Jordan,
and through it you sanctified
the baptismal waters for us.

III. ANAPHORA FOR THE CONSECRATION OF THE BAPTISMAL WATER

If the water was not consecrated before the baptism, the celebrant is to consecrate it with the following anaphora. However, he may use the short form of this anaphora in emergency cases or when the rites of initiation take place within the Divine Service of the Holy Mysteries (pp 40-43).

All process, in an orderly manner, to the baptismal font: first, the candidate and sponsors, next, the parents and other members of the congregation, then the deacon and, finally, the celebrant.

For pastoral reasons, instead of processing to the baptismal font for the consecration of the water, it may be consecrated on the table of preparation and the baptism may take place before the congregation.

The deacon begins chanting the "median" proclamation, and during the whole anaphora, he will repeat its verses, each time the celebrant prays silently.

MEDIAN DIACONAL PROCLAMATION

Deacon :

Let us stand and pray.
Let us pray with faith.
Let us implore and beseech
with a pure conscience,
the Lord who came down from on high
to redeem the family of Adam from sin
through holy baptism.

Let us implore the purifying hyssop
to remove and strip from us
the old man, - the one corrupted and ruined,
and clothe us with the new one, -
rejuvenated, perfected and
sanctified by the baptism of forgiveness.

Let us pray now,
as the Holy Spirit descends from on high,
and, through the fervor of his over-shadowing,
grants us the pardon of our faults.

May the waters assembled in this font
be for us a second birth.

May those who receive baptism in them
have the remission of their sins
and the pardon of their faults.

Let us pray that,
once baptized, we may sin no more,
and that, once sanctified, we not slip
and fall again.

May the members of our body become holy -
pure temples and dwelling places for God,
in which his sublime majesty finds rest.

May we be worthy to offer
from the sanctuary,
ceaseless glory and pleasing praise
with one voice,
to the Father, to the Son, and to
the Holy Spirit,
now and for ever.

Cong : Amen.

GREETING

The celebrant first signs the baptismal font
with the handcross and then the congregation,
to the right and to the left, saying:

Cel : May the peace of God, the Father, +
the harmony of the Son, + who rules all
and the fellowship of the Holy Spirit, +
who sanctifies and forgives all,
be with us and among us
and with these holy baptismal waters.

Cong : And also with you.

COMMEMORATION OF THE PLAN OF SALVATION

Cel : In this holy and glorious baptismal mystery,
we commemorate for eternal life
our Lord Jesus Christ,
his birth, his baptism, his passion,
his death, his resurrection, his ascension
to the glorious Father,
his sitting at the right hand of the One
who sent him,
and his second coming in glory.
We also commemorate our Lady Mary,
his Mother,
John, the baptizer, and the holy Church
who received him.

Cong : It is right and just.

Cel : May our minds, thoughts, consciences and hearts
rise in purity on high,
to the One who knows the secrets of our hearts.

Cong : To you, O Lord God of Abraham, Isaac and Jacob,
glorious and holy King, for ever.

Cel : To you, the eyes of our hearts are raised,
our hands and thought are extended.
And as the deer yearns for the streams of water,
our souls yearn for you, O Lord God.
Let the source of life burst forth for us
from the living and spiritual waters,
to quench our thirst in the midst
of the furnace of sin.
As far as the East is from the West,
so may the compassionate and merciful Lord
keep our faults from us.
We will then offer praise and glory:

Cong : to the Father, to the Son, and to the Holy Spirit.

With the handcross, the celebrant signs the
baptismal water three times, saying each time:

Cel : Glory be to the Father, and to the Son, + and to the Holy
Spirit,
who sanctifies these waters through the mystery
of the glorious Trinity,
now and for ever.

Cong : Amen.

The celebrant prays silently, while the deacon
repeats the median proclamation, above:

Cel : Glory to you, O Eternal Being!
In your hidden mystery you bear the
universe,
which you created in your glorious
wisdom.
Your awesome mystery rules creation
with your masterful intelligence.
The awe-inspiring hidden work
of creation
becomes known to your servants
through the manifold display of
your marvelous deeds.
Nothing is able to exist
or stand without you,
but all, with the mouths you gave them,
glorify you.

He raises his voice:

Cel : With mouths that continuously praise you,
and unceasing voices,
and with all heavenly hosts,
they proclaim and sing your glory
as we too implore you to make us worthy
in your grace,
to repeat with them
over these holy baptismal waters,
and to proclaim three times:

Cong : Holy, holy, holy are you,
 O Mighty Lord,
 God of Sabaoth.
 Heaven and earth are full
 of your glorious and awesome majesty.
 Hosanna in the highest.
 Blessed is he who has come
 and will come
 in the name of the Lord.
 Hosanna in the highest.

CONSECRATION OF THE BAPTISMAL WATERS

The celebrant prays silently, while the deacon
 again proclaims the median proclamation,
 above:

Cel : O glorious God of majesty,
 you are concealed in the wealth
 of your being,
 yet you are manifested in your
 wonders
 and awesome in your powerful deeds.

We now raise to you our prayer and
 petition
 for you to receive the penitents
 and draw near the deprived.
 In your mercy you work wonders,
 and in your compassion for us
 your majesty willed to renew life
 within us.
 In your love without equal
 you sent your only Son to redeem us.
 He is co-eternal with you
 and begotten from you without
 beginning.

When he left the dwelling place of
 your hiddenness,
 he descended and abided in the vir-
 ginal womb,
 in order to be born from flesh.
 He remained entirely with you,
 yet he entirely dwelt with us.
 Though he had no need,
 he received baptism in the river
 Jordan
 and sanctified for us this font of bap-
 tism,
 a salvific and fruitful womb.

By your will,
 Father, Son and Holy Spirit,
 he abided in the world in three places:
 in a womb of flesh,
 in the womb of baptism,
 and in the dark mansions of Sheol.

He raises his voice:

Cel : Make us worthy then
 to rise up from the earthly abyss
 to the dwelling place of the glorious Trinity:
 Father , Son and Holy Spirit.
 To you be glory,
 now and for ever.

Cong : Amen.

He breathes upon the water in the form of a
 cross, saying:

Cel : O Lord,
 look upon these waters
 placed before you,
 in this humble vessel.

INVOCATION OF THE HOLY SPIRIT

He invokes the Holy Spirit and, while the deacon continues the proclamation, continues silently:

Cel : O Lord,
drive away the rebellious power
of the enemy
from these waters,
from those who enter them
to be baptized,
and from this place.
Bestow upon them the power of
the Holy Spirit.

As the womb of our mother, Eve, gave birth
to mortal and corruptible children,
so may the womb of this baptismal font
give birth
to heavenly and incorruptible children.
And as the Holy Spirit hovered over
the waters at the work of creation,
and gave birth to living creatures and
animals of all kinds,
may he hover over this baptismal font
which is a spiritual womb.
May he dwell in it and sanctify it.
Instead of an earthly Adam, may it give
birth to a heavenly Adam.
May those who enter it to be baptized
be permanently changed
and receive a spiritual nature,
instead of a corporal one,
a participation in the invisible reality,
instead of the visible one,
and instead of the weakness of their spirit,
may the Holy Spirit abide in them.

He kneels and invokes the Holy Spirit, quietly chanting:

Cel : Hear me, O Lord;
Hear me, O Lord;
Hear me, O Lord.

He stands up and prays silently:

Cel : O Lord,
may the Holy Spirit come and abide
in these waters.
May he drive away from them
the power of the enemy.
May he enkindle them
with an invincible strength.
May he bless + them,
sanctify + them,
and make them like the waters
which flowed from the side of your only Son
on the cross.
May those who enter them and are baptized,
be cleansed, purified,
and clothed in the robe of justice.
May they be clad against the attacks
of the evil one
with heavenly vesture
and with the shield of faith.

He raises his voice:

Cel : Then they will rise up,
purified and sanctified,
putting on the armor of salvation,
and offering glory and thanksgiving
to the Holy Trinity,
Father, Son and Holy Spirit,
to whom is due glory,
now and for ever.

Cong : Amen.

MIXING WITH THE MYRON

The celebrant then mixes the holy myron with the water: he pours four drops into the water, in the form of a cross. The deacon first sings:

Alleluia! Alleluia! Alleluia!

As he drops the first drop into the water, the celebrant says:

Cel : We sign these waters with the sacred myron, in the name of the Father, life of all living.

Deacon : Alleluia! Alleluia! Alleluia!

At the second drop, the celebrant says:

Cel : In the name of the holy, only Son, and like him, life of all living.

Deacon : Alleluia! Alleluia! Alleluia!

As he drops the third and fourth drops, the celebrant says:

Cel : In the name of the Holy Spirit, beginning, end and perfection of all that is and will be in heaven and on earth, for eternal life.

Cong : Amen.

The celebrant then says:

Cel : Blessed are you, O Lord God, for you purified and sanctified these waters by the power of the glorious Trinity, and they became a new womb, giving birth to spiritual children. To you be glory, for ever.

Cong : Amen.

The deacon proclaims the "broodikee":

Deacon : Again and again, for this holy baptismal font mingled with the Holy Spirit, purified and sanctified by the descent of the grace of the heavenly King.

Cong : Lord, have mercy.

Deacon: for our fathers, the priests who blessed it;

for the people who still live in the natural state and who enter to be baptized, again, always and together, let us pray to the Lord.

Cong : Lord, have mercy.

THE LORD'S PRAYER

The celebrant says the introduction to the Lord's Prayer:

Cel : O Lord,
sanctify our souls and bodies.
We stand before you, with good hearts,
enlightened souls,
and shameless faces.
We raise to you the blessed and holy prayer
you taught your holy disciples when you told them:
"Each time you pray, pray in this manner,
praising, glorifying and saying":
Our Father

Cong : who are in heaven,
hallowed be your name;
your kingdom come;
your will be done
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power and glory are yours,
now and for ever. Amen.

EMBOLISM

The celebrant prays silently:

Cel : O good Shepherd,
you find those who stray
and sign your flock
with the sign of the glorious Trinity.
Protect this flock from the ravenous
wolf in your glorious name.

He raises his voice:

Cel : Strengthen, O Lord,
our weakness during our struggle.
Grant us victory always
over trials.
Clothe us with the armor of truth,
by which error is firmly defeated.
With might confound the evil before us.
Bestow upon us a share and an inheritance
in the heavenly kingdom with your saints.
To you belong the kingdom, the power and the glory,
for ever.

Cong : Amen.

Liturgy continues on page 44.

SHORT FORM FOR THE CONSECRATION OF THE BAPTISMAL WATER

With the handcross, the celebrant signs the
baptismal water, three times, saying each time:

Cel : Glory to the Father, to the Son, + and to the Holy Spirit,
 who sanctifies these waters through the mystery of the
 glorious Trinity,
 now and for ever.

Cong : Amen.

He breathes upon the water in the form of a
cross, saying:

Cel : O Lord,
 look upon these waters,
 placed before you,
 in this humble vessel.

He invokes the Holy Spirit and says silently,
while the deacon continues the proclamation:

Cel : O Lord,
 drive away the rebellious power
 of the enemy
 from these water,
 from those who enter them
 to be baptized,
 and from this place.
 Bestow upon them the power of
 the Holy Spirit.

As the womb of our mother, Eve, gave
birth to mortal and corruptible children,
so may the womb of this baptismal font
give birth
to heavenly and incorruptible children.
And as the Holy Spirit hovered over
the waters at the work of creation,
and gave birth to living creatures and
animals of all kinds,
may he hover over this baptismal font
which is a spiritual womb.
May he dwell in it and sanctify it.
Instead of an earthly Adam, may it give
birth to a heavenly Adam.
May those who enter it to be baptized
be permanently changed
and receive a spiritual nature,
instead of a corporal one,
a participation in the invisible reality,
instead of the visible one,
and instead of the weakness of their
spirit, may the Holy Spirit abide in
them.

He kneels and invokes the Holy Spirit, quietly
chanting:

Cel : Hear me, O Lord;
 Hear me, O Lord;
 Hear me, O Lord.

He stands up and prays silently:

Cel : O Lord,
may the Holy Spirit come and abide
in these waters.
May he drive away from them
the power of the enemy.
May he enkindle them
with an invincible strength.
May he bless + them
sanctify + them
and make them like the waters
which flowed from the side of your only
Son on the cross.
May those who enter them and are
baptized, be cleansed, purified,
and clothed in the robe of justice.
May they be clad against the attacks
of the evil one with heavenly vesture
and with the shield of faith.

He raises his voice:

Cel : Then they will rise up,
purified and sanctified,
putting on the armor of salvation,
and offering glory and thanksgiving
to the Holy Trinity,
Father, Son and Holy Spirit,
to whom is due glory,
now and for ever.

Cong : Amen.

The celebrant then mixes the holy myron with
the water: He pours four drops into the water,
in the form of a cross. The deacon first sings:

Alleluia! Alleluia! Alleluia!

As he drops the first drop into the water, the
celebrant says:

Cel : We sign these waters with the sacred myron,
in the name of the Father,
life of all living.

Deacon : Alleluia! Alleluia! Alleluia!

At the second drop, the celebrant says:

Cel : In the name of the holy, only Son,
and like him,
life of all living.

Deacon : Alleluia! Alleluia! Alleluia!

As he drops the third and fourth drops, the
celebrant says:

Cel : In the name of the Holy Spirit,
beginning, end and perfection
of all that is and will be
in heaven and earth,
for eternal life.

Cong : Amen.

The celebrant says:

Cel : Blessed are you, O Lord God,
for you purified and sanctified these waters
by the power of the glorious Trinity,
and they became a new womb,
giving birth to spiritual children.
To you be glory, for ever.

Cong :

MYSTERIES OF INITIATION

I. MYSTERY OF BAPTISM

(Washing with the Water)

GREETING

Cel : Peace be with you.

Cong : And also with you.

BLESSING

Deacon : Bow your heads before the merciful Lord,
and before the forgiving baptism,
and receive blessings from the Lord.

The celebrant prays silently:

Cel : May N. be signed
as an innocent lamb of your flock.
With your seal
may he/she be numbered among
you spiritual sheepfold,
enter into your flock
and mingle with your sheep.
May he/she become yours and be
protected from evil.
May he/she be blessed with the sign
of the glorious Trinity
and be granted the second birth.
He/She will sing praise and offer
thanks to you.

He raises his voice:

Cel : Indeed, O Lord,
bless + him/her in your name
and protect him/her with your cross
from the evil one and his powers,
now and for ever.

Cong : Amen.

ANOINTING WITH THE OIL OF CATECHUMENS

The celebrant stands at the baptismal font,
facing west, while the candidate faces east. The
celebrant anoints him/her with the holy oil on
his/her forehead, in the form of the cross.

Cel : N.
is anointed as a member of
the flock of Christ,
with the living oil of the divine anointing.
In the name of the + Father,
and of the + Son, and of the + Holy Spirit.

Cong : Amen.

BAPTISM

A. BAPTISM BY IMMERSION

- a. If the candidate is an infant, the celebrant may fully
immerse him/her in the water. He holds him/her in his
arms and immerses him/her three times in the
baptismal font, saying the baptismal formula only
once.
- b. If the candidate is an adult, it is not permitted to fully
immerse him/her.*

* Synod of Mount Lebanon, Part II, Chapter 2, Canon 2.

Cel : N.

is baptized a lamb
in the flock of Christ,

He immerses the candidate the first time:

Cel : in the name of the Father,

Cong : Amen.

He immerses him/her a second time:

Cel : and of the Son,

Cong : Amen.

He immerses him/her a third time:

Cel : and of the Holy Spirit, for eternal life.

Cong : Amen.

B. BAPTISM BY INFUSION

The celebrant then baptizes the candidate, pouring water on his/her head as follows: the godfather, the godmother, or both present the candidate or carry him/her (if an infant), to the baptismal font, with the child facing toward the east. The celebrant holds the candidate with his left hand. He takes water with his right hand (or in a vessel) and pours it three times on the head, saying only once:

Cel : N.

is baptized a lamb
in the flock of Christ

He pours water the first time:

Cel : in the name of the Father,

Cong : Amen.

Pours the water the second time:

Cel : and of the Son,

Cong : Amen.

Pours water the third time:

Cel : and of the Holy Spirit, for eternal life.

Cong : Amen.

VESTING WITH THE WHITE GARMENT

After the baptism, the celebrant presents the newly baptized to the godparents who receive him/her over the baptismal font, and vest him/her in a white garment.

Cel : May God who granted you
to bear his living seal,
enable you to keep it in innocence
for the life of your soul.
In keeping your conscience and body
pure from stain and your soul holy,
may you be able to call the Father,
Our Father.

As he made you worthy of this holy birth,
may he make you worthy of eternal life.

Cong : Amen.

II. MYSTERY OF CHRISMATION

(Anointing with the Myron)

The celebrant dips the thumb of his right hand in the myron and signs the newly baptized on his/her forehead in the form of a cross, three times, while saying only once:

Cel : With the myron of Christ our God,
sweet fragrance of the true faith,
seal and fullness of the grace
of the heavenly Spirit.
N., the servant of God, is sealed
in the name of the + Father,
and of the + Son,
and of the + Holy Spirit.

Cong : Amen.

He may bind him/her with a headband, as a crown (to protect the myron), and gird him/her with a belt, saying:

Cel : You have been clothed with the living Father,
you have received Christ, the Son,
you have put on the Holy Spirit,
and you have been given the robe of glory,
which Adam laid aside.

If the rites are performed at the baptismal font, a procession then takes place within the church. If not, the procession follows the Mystery of Communion.

III. MYSTERY OF COMMUNION

(Sharing in the Eucharist)

If the rites of initiation are celebrated during the Divine Service of the Holy Mysteries, the newly baptized adult may receive communion with the community at the proper time.

Outside the celebration of the Divine Service of the Holy Mysteries, the celebrant communicates the newly baptized adult with the Holy Mysteries, according to the communion rite. Then he prays over him/her:

Cel : O Source of life,
who erupted to quench our thirst;
O fount of healing
who washed our impurity;
O Drop of compassion
who erased our defects;
O Table of blessings
who filled our hunger;
O Chalice of salvation
who quenched our thirst;
O Lord, in your mercy
heed the sound of our prayer
and open the door of your mercies
to our petition.
This lamb who has come to your house,
is mingled with your flock.
Adorn his/her soul,
clothe him/her with your holy might
and deliver him/her from evil.
Let him/her become a temple
of you divinity.
O Lord our God,
to you be glory, for ever.

Cong : Amen.

PROCESSION WITHIN THE CHURCH

The celebrant and deacon process with the newly baptized person through the church, three times. They are accompanied with incense, icons, and the sound of cymbals or other instruments. They sing:

Qolo (Tune: Fsheeto)

Cel : The Lord reigns: He is clothed in majesty.
Alleluia!

John mixed the waters of baptism
and Christ sanctified
and entered them.

The heights and depths paid him honor
when he came out of the waters.
The sun lowered its rays
and the stars bent down in adoration
to the Sanctifier of all rivers and
sources of water.

Cong : Alleluia! Accept our baptism.

Deacon : The Lord is clothed with power and might.
Alleluia!

Who has seen two sisters of great beauty?
--The forgiving baptism and the faithful Church.
Between them lies a great mystery:
one gives birth, the other rears.

What baptism begets within the waters,
the holy Church receives and presents
at the altars.

Cong : Alleluia ! And gives life to it.

Cel : Glory to the Father, to the Son, and
to the Holy Spirit. Alleluia!
Who is she who begets from waters?
The old enter them and become newborn.
She forgives faults and absolves sins.
This is the true baptism:
John proclaimed it
and Christ entered it for the salvation of the world.

Cong : Alleluia! Forgive us, O Lord.

Deacon : Now and for ever. Amen. Alleluia!
I greatly marveled about John and Eleizer.
Two servants obtained two brides
for their masters.

Eleizer, servant of Abraham, betrothed Rebecca
by the well of Harron
and John betrothed the Church
by the Jordan River.
Sinners enter it for baptism
and come out victorious.

Cong : Alleluia! Accept our baptism.

If the celebration takes place during the Service of the Holy Mysteries, the Pre-Anaphora on page 54 now follows.

If the celebration takes place apart from the Service of the Holy Mysteries, it concludes on page 52.

CONCLUDING PRAYER OF THE RITES OF INITIATION

The celebrant, or the deacon, standing at the gate of the sanctuary and facing west, removes the headband and the belt from the newly baptized person, if he/she is wearing them. By way of conclusion, the celebrant says the following prayer.

However, if the Rites of Initiation take place during the Divine Service of the Holy Mysteries, this prayer is recited as the blessing at the end of the Mysteries and is omitted here.

Cel : O Lord God,
magnificent and fearsome,
you grant forgiveness of sins
to those who are born by baptism,
through water and Spirit;
you bestow a new birth to those
corrupted by sin;
you raise up those who have fallen;
you shield those who come close to you.

O Lord,
enlighten the heart of your servant, N.,
who has just received baptism.
As you enabled him/her to become
a son/daughter of your grace,
in your merciful kindness keep him/her firmly
in the ranks of your children.
Grant, O Lord, that after being purified
with the waters of your covenant,
he/she may be a member of
a royal priesthood,
a holy nation,
a redeemed people,
a blessed community.

May he/she not put aside,
with the visible robe of his/her body,
the invisible and hidden robe
which is you, our Christ.

But be for him/her, O Lord God,
an invisible and incorruptible robe,
so that he/she may be strong
against the desires of error
and invincible before evil spirits.

It is fitting for you, O Lord, to show compassion,
to redeem and save all those who turn to you.
O Lord our God,
to you be glory, for ever.

Cong : Amen.

PRAYER FOR THE WASHING OF THE CELEBRANT'S HANDS

The celebrant may recite the following prayer
while he washes the holy oils from his hands
over the baptismal font. After the service, he
properly disposes of the water.

Cel : O Jesus Christ, our Lord,
you came to sanctify the waters of the Jordan
by your baptism and with your grace,
which you poured forth over all the waters and
peoples of the earth.
By your word and power
you have invited us,
and we have called upon the Holy Spirit
to sanctify these waters,
in which your servant has been washed.
Jesus Christ our Lord,
may your name be praised,
your divinity exalted,
and your mercy and pardon descend
upon us.
O Lord our God,
to you be glory, for ever. Amen.

SERVICE OF THE HOLY MYSTERIES

PRE-ANAPHORA

Access to the Altar

Stand

After the mysteries of initiation, the celebrant approaches the altar and chants or recites:

Cel : I have entered your house, O God,
and I have worshiped in your temple.
O King of glory,
forgive all my sins.

Cong : O King of glory,
forgive all our sins.

Transfer of the Offerings

The offerings are carried in procession and presented to the celebrant. During the procession, the hymn is sung or recited:

Cong : The Lord reigns clothed in majesty.
Alleluia!
I am the Bread of Life said our Lord.
From on high, I came to earth,
so men might live in me.
Pure word without flesh,
I was sent from the Father.
Mary's womb received me
like good earth a grain of wheat.
Behold! The priest bears me aloft
to the altar.
Alleluia! Accept our offering.

Prayer of Offering

After receiving the offerings, the celebrant raises them and, facing the congregation, says:

Cel : Almighty and wondrous God,
you accepted the offerings of the just.
Accept these gifts from your faithful
who have chosen them from among their possessions
and present them to you
and to your holy name
as a pledge of their sincere love.
Give them in exchange of their perishable gifts
and imperishable kingdom.
Amen.

The celebrant place the offerings on the altar
and says one of the following:

Cel : O God,
you accepted the sacrifice of Abel
in the wilderness,
that of faithful Abraham
on the mountain
and the widow's mite in the temple.
Accept our offering,
and in your mercy,
remember the living and the dead
for whom we pray.
Amen.

Or

O God,
we remember our Lord Jesus Christ
and his plan of salvation.

We recall all who have pleased you
from the beginning to the present,
especially the glorious Virgin Mary,
Mother of God,

St. Maron, (the patron of the church, N.)
We offer this sacrifice in which we commemorate
the members of our families,
the living and the departed,
children of the holy Church,
and especially your servant, N.,
for whom we present this sacrifice.

The celebrant burns incense:

Cel : I burn this incense to praise and honor
the most Holy Trinity.
Lord have mercy on us.

The celebrant then incenses the offerings,
altar, cross and congregation while the fol-
lowing hymn is sung or recited.

Cong : In your clemency and kindness,
O Lover of penitent sinners,
accept this incense
which the faithful of your Church offer
to praise you and make atonement.
As you accepted the sacrifice of Abraham
on the mountain
and the sweet smelling incense of Aaron,
your priest, was pleasing to you,
so may our incense please you, O Lord,
and forgive us in your abundant mercy.

ANAPHORA OF ST. JAMES, TEACHER OF SEROUG

RITE OF PEACE

The celebrant signs himself with the handcross
as he says:

Cel : Glory be to the Father and to the Son and to
the Holy Spirit.

Cong : Amen.

He continues with his hands extended:

Cel : O Father,
you are infinite Peace
and undivided Love.
In your great goodness,
you created man;
through the life-giving coming
of your Son,
you filled the earth with peace.
The angels praise you and say:

"Glory to God in the highest
and on earth, peace and good will among men."
Fill our hearts with your good will
and purify us from deceit.

Make us worthy to give one another
a greeting of peace,
that we may share in your heavenly gift.
Through Jesus our Lord, honor is due to you
and to your living Holy Spirit,
now and for ever.

Cong : Amen.

The deacon chants the median diaconal proclamation proper to the liturgical celebration, "Let us stand well . . ."

The celebrant touches the altar and the offerings, saying:

Cel : Peace to you, O holy altar of God.
Peace to the offerings placed upon you.
(In concelebration: Peace to you,
O priests of God.)
Peace to you, O server of the Holy Spirit.

He blesses the congregation with the handcross, saying:

Cel : Peace be with all of you.
Cong : And also with you.

The deacon, server or celebrant gives the sign of peace to the congregation.

Deacon : Let us exchange a greeting of peace
with one another,
that we may please the Lord
Cong : Make us worthy, O Lord.

After the sign of peace has been exchanged,
he says:

Deacon : Let us stand devoutly,
for the gifts are about to be offered,
and heavenly glory is about to be revealed.
The gates of heaven are to open,
and the Holy Spirit will overshadow
the mysteries.

EUCCHARISTIC PRAYER

Dialog

The celebrant blesses the congregation with the handcross, saying:

Cel : May the love of God the Father +
the grace of the only-begotten Son
and the unity and in dwelling of the Holy Spirit
be with you.

Cong : And also with you.

The celebrant raises his hands and says:

Cel : Let us raise our thoughts, our minds
and our hearts.

Cong : They are raised to you, O Lord.

The celebrant extends his hands:

Cel : Let us praise and worship the Lord.

Cong : It is right and proper.

Praise and Thanksgiving

Cel : O King of the ages and hidden God,
your beloved Son is being from your being,
the appearance of your light
and the reflection of your glory.
He is the power of your Word,
through whom you created the world.
We worship you, Father of life,
your Son and your Holy Spirit.
For you are one in three
without separation.
Glory to you through the Church
which is enlightened for your worship,
though you neither need praise,
nor are you made greater by it.

Innumerable generations of light
praise your holy name.
The heavenly powers offer
gifts of glory to your majesty.
They bless your dwelling place
and sing to your holiness:

Cong : Holy, holy, holy Lord, God of hosts.
 Heaven and earth are full of your great glory.
 Hosanna in the highest.
 Blessed is he who has come and will come in
 the name of the Lord.
 Hosanna in the highest.

The celebrant continues:

Cel : O Lord,
 glory to you who exalted all people
 in your goodness.
 The voices of heavenly and earthly creatures
 are joined in praise to your Trinity.
 In your great mercy, you sent us a Savior
 who appeared to us from a virgin,
 as a ray of light through a cloud.
 He took on the form of a servant
 while he was the likeness of your majesty.
 He became human,
 that we might be born anew
 from the womb of the Holy Spirit.
 He was our brother,
 and he gave us the spirit of adoption,
 that we might call upon you as Father.
 He raised us from the humble state of slaves
 and willed that we possess
 the honor of heirs.

Narrative of the Eucharistic Institution

The celebrant recites or chants:

Cel : While he was preparing to suffer,
 he left us memorial:
 the evening on which all the Mysteries
 were completed,
 when he was handed over for the life
 of the world,
 he took bread in his hands
 and gave thanks.
 He blessed +
 sanctified,
 broke
 and gave it to the gathered disciples,
 saying:
 Take and eat from it:
 this is my body
 which is broken and given for you
 and for many
 unto the forgiveness of sins and
 eternal life.

Cong : Amen.

The celebrant makes a profound bow and continues:

Cel : After the supper,
he mingled wine and water
in the cup of life.
He gave thanks
and blessed +
sanctified
and gave it to the gathered disciples,
saying:
Take and drink from it all of you:
this is my blood,
the blood of the new covenant
which is shed for you
and for many
unto the forgiveness of sins and
eternal life.

Cong : Amen.

Memorial of the Plan of the Son (Anamnesis)

The celebrant makes a profound bow. The
then continues:

Cel : Each time you eat of this bread
and drink from this cup,
you will call to mind my death
and resurrection
until I return.

Cong : O Lord,
we remember your death,
we confess that you arose
from among the dead,
and we await your return in glory,
be merciful to us all.

The celebrant crosses his hands over his chest and continues:

Cel : O Word of God,
on the last day,
when you shall come to judge
the living and the dead,
when hidden things shall be revealed
and works shall be examined,
do not turn your face from us or say,
"I do not know you,"
for we profess your holy name.
In your mercy, absolve sinners
and hear the prayers of your servants
who call upon you.
Your Church petitions you,
and through you,
your Father, saying:

Cong : Have mercy on us, O God.

Cel : We, your servants, O Lord,
realize all we have received from you,
and we give you thanks.

Cong : We praise you;
we bless you; we adore you.
We ask you, O Lord,
answer us.

Invocation of the Holy Spirit (Epiclesis)

Deacon : How tremendous is this moment!
The Holy Spirit will descend from heaven
and sanctify these Mysteries.

The celebrant flutters his hands over the offerings three times as he says silently:

Cel : Lord almighty,
have mercy on us,
so the gates of heaven may be opened,
and the Holy Spirit, equal to you
and to your only-begotten Son, may
come.
May he rest over us
and over these offerings
and may he change them.

The celebrant then kneels on both knees, He kisses the altar after each of the following petitions. He then extends his hands, saying:

Cel : Hear me, O Lord; hear me, O Lord;
hear me, O Lord.

Cong : Lord have mercy; Lord have mercy;
Lord have mercy.

The celebrant rises and extends his right hand over the bread and blesses it, saying:

Cel : May he reveal + this bread
as the most honored body
of our Lord Jesus Christ.

Cong : Amen.

He then extends his right hand over the cup and blesses it, saying:

Cel : And this cup +
as the living blood
of our Lord Jesus Christ.

Cong : Amen.

The celebrant extends his hands and continues:

Cel : May he make them one body and blood,
one divine and holy Mystery,
that when it is mingled in our souls and bodies,
it will increase the faith of all
who receive it and purify us.
Through it, may the guilty be sanctified
and evildoers be justified.
May the angry be reconciled
and the sad know gladness.
Thus, from all and through all,
glory and praise will be to you,
to your only-begotten Son
and to your Holy Spirit,
now and for ever.

Cong : Amen.

Intercessions

Sit

The deacon or other minister prays the intercessions below, or he may choose to compose intercessions which better suit the occasion and needs of the local community. The first intercession for the Church in general is reserved to the celebrant. With extended hands, he prays:

Cel : Lord, we offer this sacrifice for your Church
in every place.

Strengthen her in the true faith
and adorn her with the gifts
of the Holy Spirit.

Remember her pastors,
especially our blessed patriarchs,
N., of Rome, N., of Antioch
and our Bishop N.,
with all the bishops and the clergy.

Cong : Lord have mercy.

Deacon : Bestow your heavenly gifts upon those
 who brought these offerings to
 your priestly altar
 and those who are united with us
 but are unable to attend.
 Remember all who help the poor
 and the distressed.
 Grant us love and protection
 all the days of our lives.

Cong : Lord have mercy.

Deacon : Bless our leaders and all your people
 who take refuge in you.
 Put an end to divisions
 within the Churches.
 Free those in danger
 and heal the sick.

Grant a safe journey to those
 who are traveling.

Send early rain to those places in need.
 Bless the start of each year with your grace.

Cong : Lord have mercy.

Deacon : Remember Mary, the Mother-Virgin,
 John the Baptizer, Stephen, first deacon,
 Maron and all those who pleased you.
 Order us among the ranks of your beloved.

Cong : Lord have mercy.

Special intentions may be added at this point.

Deacon : Remember the soul of your servant, N.
 Inscribe his/her name
 and those of all the departed
 in your book of life.
 Make them worthy of the joy of paradise.
 Lead them to the harbor of rest,
 where sorrow and sadness disappear.
 For one was seen on earth without sin,
 your Son, our Lord Jesus Christ,
 through whom we also hope to find
 mercy and forgiveness.

Cong : Grant rest to the faithful departed.

Final Doxology

The celebrant concludes:

Cel : O Lord,
 let us walk the straight paths
 of your divine laws.
 Grant us to be for you a holy people,
 a saved gathering and a royal priesthood.
 May we be worthy to rejoice with all the blessed.
 We will praise and exalt your most precious name,
 with the name of our Lord Jesus Christ
 and your Holy Spirit,
 now and for ever.

Cong : As it was (in the beginning),
 is now and shall be for ever.
 Amen.

COMMUNION RITE

Fraction and Consignation

The celebrant blesses the congregation with the handcross, saying:

Cel : May the mercy of the glorious God +
our Savior Jesus Christ,
be with you, for ever.

Cong : Amen.

The deacon chants the third diaconal proclamation proper to the liturgical celebration, "Again and again, through this holy oblation..."

The celebrant raises the host over the cup and says:

Cel : We have believed, and we have offered,
and now we seal, sign +
and break this oblation.

He breaks the host and places half on the paten; he breaks a particle from the remaining half and dips it in the cup. He blesses the cup with it, saying:

We sign + the cup of salvation and thanksgiving
with the purifying ember which glows
with heavenly Mysteries.

He makes three crosses on the halves on the paten with the particle. He begins on the top of the larger piece, then on the smaller portion and finally on the lower part of the larger portion, saying:

In the name of the Father who is the life
of all living +

In the name of the Son who proceeds from him
to restore them life +

And in the name of the Holy Spirit +
the beginning, end and perfection of all things.

He places the particle into the cup and continues:

Cel : You have united, O Lord,
your divinity with our humanity
and our humanity with your divinity;
your life with our mortality

and our mortality with your life.

You have assumed what is ours,
and you have given us what is yours,
for the life and salvation of our souls.
To you be glory,
for ever.

Cong : Father of truth, behold your Son,
 a sacrifice pleasing to you.
 Accept this offering of him
 who died for me.
 Behold his blood shed on Golgotha
 for my salvation;
 it pleads for me.
 For his sake, accept my offering.
 Many are my sins, but
 greater is your mercy.
 When place on a scale, your mercy prevails
 over the weight of the mountains
 known only to you.
 Consider the sin and consider the atonement;
 the atonement is greater and
 exceeds the sin.
 Your beloved Son sustained the nails and the lance
 because of my sins,
 so in his sufferings, you are satisfied,
 and I live.

Glory be to the Father who sent his Son
 for our sake;
 adoration to the Son who,
 by his crucifixion, redeemed us;
 thanksgiving to the Holy Spirit,
 through whom the mystery of our salvation
 was brought to fullness.

Blessed is God who, in his love,
 gave us life.
 To him be glory.
 Amen.

Lord's Prayer

Stand

The celebrant extends his hands and says:

Cel : O wondrous God,
 you are exalted with unending glory
 by heavenly powers.
 You are the hope of the persecuted,
 the companion of strangers,
 the sustainer of the poor
 and the comforter of the sorrowful.
 Purify us by your grace,
 that with a pure heart,
 we may stand before you and say:

Cong : Our Father, who are in heaven,
 hallowed be your name;
 your kingdom come;
 your will be done
 on earth as it is in heaven.
 Give us this day our daily bread;
 and forgive us our trespasses
 as we forgive those who trespass against us;
 and lead us not into temptation,
 but deliver us from evil.
 For the kingdom, the power and glory are yours,
 now and for ever. Amen.

The celebrant concludes with the Embolism:

Cel : Merciful Father,
 guard our bodies from necessity
 and sickness
 and our souls from sins and faults.
 Keep us safe,
 for we have no strength against evil
 unless we invoke your holy name.
 To you, your only-begotten Son
 and your good Holy Spirit,
 is the kingdom, for ever.

Cong : Amen.

Penitential Rite

Cel : Peace be with you.

Cong : And also with you.

Deacon : Let us bow our heads to the Lord.

The celebrant, touching the consecrated offerings, extends his hand over the congregation, saying:

Cel : O King of kings,
your servants bow their heads,
awaiting your hope and compassion.
Stretch forth your powerful right hand
to bless your servants.
Purify them from every remnant of sin,
so they may be worthy to receive
you divine Mysteries.
May the body and blood of your Son
be the pledge of life today
and on the day of judgement.

Cong : Amen.

Deacon : Let us all look to God in awe
and with faith
and ask him for mercy and forgiveness.

Invitation to Communion

The following psalm-prayer is optional and silent:

Cel : Holy are you, almighty God of hosts.
Heaven and earth are filled
with your glory.
I raise my eyes to you.
As the eyes of the servants
look to their lords,
so our eyes look to you for mercy.
Have mercy, O Lord, in your goodness,
and in your great mercy,
wipe away my sins.
My soul hopes in you, and
in your shadow, I take refuge.
Because man has trampled me, O Lord,
deliver me
and make me victorious.

The celebrant then raises his voice and says:

Remember me, O Lord,
when you come into your kingdom.

The celebrant bows and takes the paten in his right hand and the cup in his left, raises the offerings and says or chants:

Cel : Holy things for the holy,
with perfection, purity
sanctity.

Cong : One holy Father; one holy Son;
one Holy Spirit.
Blessed be the name of the Lord,
for he is one in heaven and on earth,
to him be glory, for ever.

The celebrant makes the sign of the cross, bows and strikes his chest, saying:

Cel : Sanctify our bodies, O Lord,
with your holy body
and purify our souls with
your forgiving blood.

Or

Make me worthy, O Lord,
to receive your sacred body
and precious blood.
They will be my strength to avoid sin,
to walk in the path of justice and
nourishment for eternal life.
Amen.

Communion

The celebrant receives communion by intinction. He takes half of the large host from the paten and dips it into the cup. Before receiving, he says:

Cel : May the body and blood of our Lord Jesus Christ
be for the forgiveness of my sins
and for eternal life,
that I may walk in the way of truth.

If the celebrant chooses, he may bless the congregation with the handcross, saying:

Cel : Your servants and worshipers await
your gifts of life.
Bless + them with your victorious cross
and protect them from evil.
O Lord our God,
to you be glory, for ever.

Cong : Your glory, O Lord, is exalted
above the heavens
and in the whole universe.

The celebrant raises the paten and cup:

Cel : Our Lord said: "I am the life-giving bread.
Whoever receives me in faith inherits life."

The celebrant, deacon or other minister distributes the eucharist under both species using intinction. He says to each person:

Cel : The body and blood of our Lord Jesus Christ
are given to you for eternal life.

The communicant responds:
Amen.

During communion, the congregation sings a suitable hymn.

After communion, the celebrant raises the paten over the cup, faces the congregation and says:

Cel : We render always glory and thanksgiving
to you, O Lord,
for giving us your body to eat
and your blood to drink.

Cong : O Lover of all people,
have mercy on us.

The celebrant, deacon or other minister assumes what remains of the offerings. The ablutions usually follow at this point. However, if it is more convenient, they may be done after the liturgy; the vessels are covered with the veil and set aside.

If the ablutions are performed at this time, they may be done by the celebrant, deacon or subdeacon who says the following silently:

Cel : May God with the angels and saints accept the sacrifice we have offered and give peace to the faithful departed. Guard me, O Lord, from all evil and protect me, for ever.

Or

Wipe away my faults, O Lord,
with the sponge of your mercy.
And in your kindness, forgive the sins
which I have committed.
O King of heaven and giver of life,
grant that I may serve in your eternal
kingdom
with your loved ones,
the pure and the just, for ever.

The celebrant then says the prayer of thanksgiving:

Cel : What return can I make to the Lord
for his kindness toward us?
He has made us worthy to share
in his holy Mysteries;
we glorify and thank him.
O Lover of all people,
as you called us to this blessed,
life-giving banquet,
may it be our provision
on the road to eternal life
and for the honor of your holy name,
of your only-begotten Son,
and of your Holy Spirit,
now and for ever.

Cong : Amen.

Or

Cel : O Lord God,
rest your invisible right hand upon us.
With your saving cross,
shelter all those who
have received your holy body and blood.
Strengthen your life-giving will among us.
Establish true faith in you and
grant us the power to keep your holy commands.
Lead us to the banquet of the kingdom.
With all your saints, we will praise you,
your only-begotten Son and your Holy Spirit,
now and for ever.

Cong : Amen.

DISMISSAL

Stand

Deacon: Bless us, Father.

The celebrant blesses with the handcross, saying:

Cel : O Lord God,
 magnificent and fearsome,
 you grant forgiveness of sins
 to those you are born by baptism,
 through water and Spirit;
 you bestow a new birth to those
 corrupted by sin;
 you raise up those who have fallen;
 you shield those who come close to you.
 O Lord,
 enlighten the heart of your servant, N.,
 who has just received baptism.
 As you enabled him/her to become
 a son/daughter of your grace,
 in your merciful kindness keep him/her firmly
 in the ranks of your children.
 Grant, O Lord, that after being purified
 with the waters of your covenant,
 he/she maybe a member of
 a royal priesthood,
 a holy nation,
 a redeemed people,
 a blessed community.
 May he/she not put aside,
 with the visible robe of his/her body,
 the invisible and hidden robe
 which is you, our Christ.
 But be for him/her, O Lord God,
 an invisible and incorruptible robe,
 so that he/she be strong
 against the desires of error
 and invincible before evil spirits.
 It is fitting to you, O Lord, to show compassion,
 to redeem and save all those who turn to you.
 O Lord our God,
 to you be glory, for ever.

Cong : Amen.

APPENDIX I

SHORT FORM OF THE BAPTISMAL RITE

1. This form is to be used in church or at home for those who are in danger of death.
2. The celebrant vests in jibbee and stole and holds the handcross in his right hand. He celebrates rite as indicated below.
3. In case of imminent danger of death, the celebrant may omit the signing with the cross and the consecration of the water and proceed at once to baptize, confirm and then communicate the candidate with the holy eucharist.
4. In the absence of a priest, anyone, man or woman, present at the scene may administer baptism by pouring water on the candidate's head and saying the baptismal formula.

SHORT FORM

Signing with the Cross

The celebrant makes the sign of the cross on the candidate with the handcross, from forehead to chest, and from right ear to left.

Cel : N.,
 may the seal of the holy cross, +
 symbol of victory,
 be your shelter and protection
 until the day you receive the seal of Christ
 through the waters of baptism.
 Then, when you are granted this seal of your Lord,
 you will enter and join
 with his spiritual flock, for ever.

Cong : Amen.

CONSECRATION OF THE BAPTISMAL WATERS

Then he proceeds to the consecration of the baptismal water, according to the short form, page 40

ANOINTING WITH THE OIL OF CATECHUMENS

The celebrant anoints the candidate with the holy oil in the form of a cross.

Cel : N.
is anointed as a member
of the flock of Christ,
with the living oil of the divine anointing.
In the name of the Father, and of the Son, +
and of the Holy Spirit.

Cong : Amen.

BAPTISM

The celebrant baptizes the candidate. He holds him/her with his left hand, takes water with his right hand (or in a vessel) and pours it over the head, three times, saying only once.

Cel : N.
is baptized a lamb
in the flock of Christ

He pours water the first time:

Cel : in the name of the Father,
Cong : Amen.

Pours water the second time:

Cel : and of the Son,
Cong : Amen.

Pours water the third time:

Cel : and of the Holy Spirit, for eternal life.
Cong : Amen.

ANOINTING WITH THE MYRON (Chrismation)

The celebrant dips the thumb of his right hand in the myron and signs the newly baptized on the forehead in the form of a cross, three times, saying only once:

Cel : With the myron of Christ our God,
sweet fragrance of the true faith,
seal and fullness of the grace
of the heavenly Spirit,
N., servant of God, is sealed
in the name of the + Father,
and of the + Son,
and of the + Holy Spirit.

Cong : Amen.

Cel : You have been clothed with the living Father,
you have received Christ, the Son,
you have put on the Holy Spirit,
and you have been given the robe of glory,
which Adam laid aside.

COMMUNION

The celebrant communicates an adult who has been baptized with the Holy Mysteries.

Cel : The Body and Blood of our Lord Jesus Christ are given
to you for eternal life.

I

THE COMPLETION OF THE SHORTENED BAPTISMAL RITE

The shortened form of the baptismal rite is to be completed according to its regular form, once the danger of death ceases. In that case:

1. The anaphora for the consecration of the baptismal water is omitted.
2. The celebrant performs the rite of admission to the church and the rite of prayers over the catechumens.
3. He also anoints the baptized with the oil of catechumens and with the myron, provided that both anointings were omitted in the shortened baptismal rite.
4. The celebrant does not repeat the baptism itself. He repeats the baptism only if he has a serious doubt about the validity of the baptism in question.
5. In any event, he vests the newly baptized with a white garment and processes with him/her within the church. If possible, he communicates an adult with the Holy Mysteries, even if he/she has received communion since the baptism.
6. He closes the whole rite with the concluding prayer: O Lord God, magnificent and fearsome..." (page 52).

APPENDIX III

CELEBRATION OF THE MYSTERIES OF INITIATION BY A PRELATE

1. All rites included in the long form are celebrated.
2. The prelate (a patriarch, a metropolitan or bishop, or any other priest having the right to use the pontifical insignia) wears his proper vestments along with the crozier, the miter and the pectoral cross. He is assisted by priests and deacons.
3. He may direct one of the priests to perform the rite of admission to the church.
4. He remains seated in his chair except during the following: the proclamation of the gospel, the exorcisms, the consecration of the baptismal water, the signing of the people, the baptism itself, the communion of the newly baptized and the concluding prayer.
5. He removes his miter at the proclamation of the gospel, the breathing over the water, the invocation of the Holy Spirit, the mixing of the myron with the water, and during communion.
6. He holds the crozier in his left hand, except when he kneels and invokes the Holy Spirit, baptizes, and dis-tributes communion.
7. He holds the handcross in his right hand, except when he mixes the myron with the water, anoints, baptizes, and gives communion.

APPENDIX IV

PRAYER OF CONSECRATION OF THE OIL

The consecration of oil for catechumens is reserved, at present time, to the patriarch, the local bishop, or those who have the proper jurisdiction.

The celebrant recites the following prayer:

Cel : Father and sender of our Lord Jesus Christ, you alone are the true One.
In you are sanctified the seraphim and the heavenly angels of light and spirit.
In the abundance of your mercies, which are infinite, you enabled our nature to be in your image.
You bestowed on human beings the power of your kingdom.
The worthless dust of the earth you made God from whom and by whom comes pardon to all, in the name of the life-giving Trinity.
In your mercy, you were pleased to renew the glory of the first Adam, which was corrupted.
His splendor was revealed in the face of Moses who poured the holy oil on his brother.
The mysteries and types of times past grew weak and were confirmed for us by the epiphany of your Son.
Behold, our prayers stand before you with the prophets and apostles, so that, in your mercy, you may be the protector of our faith.

He signs the oil with the cross and raises his voice:

Cel : May your living and Holy Spirit
come and sanctify this oil.
May your power be effective in it
and your divinity abide within it,
so that all who believe and are signed by it
may receive your victorious sign,
and all who are anointed by it
may be resplendent in holiness.
May they bear without condemnation
the mark of the Son of your own being,
our Lord and God who accepted suffering for our sake.
May the cross of light abide in their members.
As they are perfected by baptism,
may they be called by you
and stand at your right hand.
May they shine in beauty in your kingdom,
and offer praise to the glorious Trinity,
Father, Son and Holy Spirit,
now and for ever.

Cong : Amen.

APPENDIX V

PRAYER OVER THE MOTHER AND INFANT AT THE HOME OR HOSPITAL

The priest visits the home or hospital where
the birth has taken place. As he enters, he puts
on the stole and holds the handcross in his
right hand. He signs himself:

Priest : Glory be to the Father, and to the Son, and to
the Holy Spirit,
now and for ever.

Mother: Amen.

Priest: May God,
who creates all things in his mercy
and protects children in his grace,
bless + you both.
May he surround you with the shield of his protection,
day and night,
and shower his blessings upon you.
May he heed our prayers on your behalf.
May he guide you both in the path of his will
and guard you against harm
under the wings of his cross. +
May he be your stronghold and fortress
against sickness and affliction,
and cast evil away from you.
May he save both your lives from all kinds
of adversity,
and be your haven of rest and peace
in the midst of your toils and hardship.
Then all the days of your life
you will both offer glory to him,
to his Father, and to his living and Holy Spirit,
now and for ever.

Mother: Amen.

Priest blesses them with the handcross, saying:

Priest : O Lord,
save your people
and bless + your inheritance.
Feed them, and carry them for ever.
(Ps. 28:9)

Mother: Amen.

APPENDIX VI

DIOCESAN PROGRAM FOR THE MYSTERIES OF INITIATION

In 1984, Archbishop Francis M. Zayek approved the diocesan program for the Mysteries of Initiation, called: Preparation Program For the Initiation Mysteries, Diocese of St. Maron-U.S.A.

While keeping in mind the original practice of the universal Church regarding these mysteries, and while reminding us of their "communal nature", this program intends "to provide a fruitful preparation experience and celebration of the initiation mysteries" (Introduction, p. 1)

If offers, for each of the mysteries, a brief theological explanation, to which is added proper pastoral recommendations regarding their preparation and celebration. Also included as part of the program are three appendices, a short bibliography and a list of resource materials.

The program is as follows:

- Baptismal Program (pp 2-3): General instructions
- Theology of Baptism (pp 3-5)
- Pastoral Recommendations (pp 5-7)
 - A. Parish responsibilities;
 - B. Parents' responsibilities;
 - C. Sponsors' responsibilities.
- Theology of Chrismation (p 8)
- Pastoral recommendations (pp 8-10)
 - A. Sponsors;
 - B. Candidate.
- Theology of the Eucharist (pp 10-11)
- Pastoral recommendations (p 11)

- Appendix 1: What parents/godparents need to know about the initiation mysteries in the Maronite tradition (pp 13-14)
- Appendix 2: Admission ceremony. (pp 15-16) (The Rites of Admission are presented in full above pp 3-7)
- Appendix 3: What parents should know about their faith (p 17)
- Bibliography (pp 18-19)
 - Resource Materials (films and filmstrips) (pp 20-21)

The booklet, Preparation Program For the Initiation Mysteries, Diocese of St. Maron-U.S.A., is available at the Chancery Office in Brooklyn, N.Y.

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The English text of the Mysteries of Initiation, as presented here, is clearly within the framework and spirit of this diocesan program and provides the proper liturgical means for its progress and achievement.

